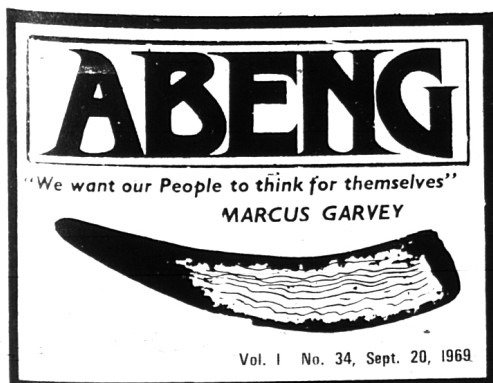




Vol. I No. 34, Sept. 20, 1969

Black Power alive in Mo-Bay

On the 31st. August, concerned youths from all sectors of the Montego Bay community responded with much enthusiasm to the first black power meeting to be held in Montego Bay. The meeting was sponsored by the YLBU (Youth League for Black Unity), a group of progressive radicals in this town.

Although the meeting ran smoothly the gathering was not free of counter-revolutionary "pigs" as a report from the reactionary press "Star" on Sept. 2nd, '69 under "Black Power in Montego Bay" made an approximation of about "50 young people" present at the meeting. This figure was an extremely inaccurate one as more than 200 youths rendezvoused at the Albion-Youth Centre. The report furthered its inaccuracy as it proceeded to misquote both of the two speakers it referred to. What is absolutely frivolous however, is this report from the reactionary press—"at the meeting it was decided to form the youth liberation for black unity." One will only have to read the last statement in the first paragraph of this report to see how misleading the "Star" can be.

At the conference, it was pointed out to the youths that neither JLP nor PNP will make oppression lighter for the people of the "Sufferers Class" and it was time now for a "Oneness" among all the suffering black people in Jamaica as this would be an important step forward in the fight for total liberation. Brief historical facts on ancient tribes of Africa were also imparted to the youths by Bro. Tugby, a radical, and member of YLBU. He also pointed out that African history is important because "blackman would learn to be proud of what he is."

During the "general discussion" a careful analysis of the audience revealed that the majority of youths present were ignorant to the meaning of the slogan "Black Power

and its application to Jamaica. It was further revealed that the reason for this dormancy in 'black power involvement' was fear of brutal suppression from the government. The line of reasoning is undoubtedly of some relevance as we have only got to recall the Dr. Rodney issue in Oct. of last year, and the brutal handling UWI students re-

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Dr. Drayton Visits Jamaica

Earlier this week Dr. Harold Drayton, his wife Kathleen and their two children spent a day in Jamaica. They were in transit from Guyana, where Dr. Drayton is the Professor of the Biology Department in the University of Guyana, to the U.K.

Dr. Drayton and his wife had graduated at the U.C.W.I. Mona in 1954 and were declared prohibited immigrants by the P.N.P. regime in 1958 because of their association with the Peoples Freedom Movement led by Richard Hart. In 1967 Mrs. Drayton was prevented from entering Jamaica to spend a few weeks vacation because of the ban imposed in 1958.

On this occasion Dr. Drayton said that he encountered no difficulty in entering the island and was surprised at the inconstancy of the Jamaican government's policy towards the banning of fellow West Indians from its shores.

In an interview with Abeng Dr. Drayton stated that he felt certain that the Prime Minister of Guyana, Forbes Burnham, was a party to the Jamaican Government's decision to ban Dr. Clive Thomas, and that the act represented a concerted effort on the part of the reactionary West Indian Governments to contain and isolate the forces for genuine West Indian Independence within their respective territories.

Committee Prepares to Fight Dictatorship

A 'Liberation Committee' was formed last Friday night, September 12, after the public meeting at the U.W.I. Students Union which discussed, "Freedom vs Dictatorship."

The gathering brought together several groups which included New World, Jamaica Council for Human Rights, Catholic Youth Organisation, African Youths Move, the University Guild of Undergraduates and Independent Trade Unionists, some of which are represented on the Liberation Committee.

George Beckford, of the Dept. of Economics, UWI, started by discussing C.Y. Thomas' as an economist participating in the struggle against neo-colonialism in the Caribbean and showed where his writing and research were tied to that political objective. He noted where C.Y. Thomas had refused to play ball with the politicians whenever

they consulted him for expert advice especially in the fields as Banking and Regional Economic Integration.

Maintaining this position he had refused an offer to become Governor of the Central Bank in Guyana. It was in this context, that George Beckford asked the gathering to understand the Jamaican Government's banning of the economist whose advice they often sought.

During the discussion which followed several speakers pointed out that the suppression of certain academics was part of the same action directed against the majority of workers and unemployed, hence the necessity for co-operative action against dictatorship.

Also stressed was the importance for different groups to realize that the progress made by this Liberation Committee would depend on the efforts of all groups involved.

BANANA MEN LOCK OUT WORKERS

J.M.U. Banana carriers and loaders have shown in their strike action last week that, in a society based on the exploitation of the many by the few, the Government, which is there to provide protection for the many from the greedy few, will inevitably impose the same rules of exploitation on the many that it is supposed to represent.

The banana business is owned and run by the Government of Jamaica. The workers who carry the bananas to the ships and the workers who load them on to the ships and employed to the Government of Jamaica in the form of the Banana Board. Yet the Government, which is supposed to be based on trade union support, showed once that it is the most savage exploiter of workers and totally ruthless in victimising workers who will no longer bow to hunger and starvation.

As a result of last week's shutdown of the major banana ports by carriers and loaders at Montego Bay, Oracabessa, and Port Antonio, demanding payment done for work done after 4.30 p.m., the Banana Board this week decided to lock-out the workers and shift all loading to the blank ports at Bowden and Lucea, an abandoned port, both political strongholds of the Labour Party. Bowden, however, has no pier facilities for unloading and banana storage and has a depth of only twenty-two feet. This means that ships loading at Bowden can only take a three-quarter full cargo at most. Lucea has not been used at all in recent years, for the simple reason of the hazard it poses to ships loading there.

Moreover, the Banana Board

Criminal officer in J.D.F.

What happens when an officer in the J.D.F. misappropriates money belonging to the Jamaican taxpayers? Is he arrested and brought before a court-martial? Is he discharged from the force? Is he stripped of his rank? Does he suffer by way of promotion? The answer is no. The matter is very quietly hushed up and life goes on very much as before. The officer may even, eventually, become commander-in-chief.

Abeng is informed that a certain officer of the rank of major was recently discovered to have misappropriated £1,000 (\$2,000) of taxpayers money and that no action has been taken either by his superior officers or by the government. In fact a very tight lid is being kept on the whole affair. On the other hand when it was recently alleged that four ordinary soldiers had stolen \$1,000 of the new currency it was published in all the newspapers and the soldiers were locked away in custody for weeks before even being formally charged.

Abeng demands that the facts in the case be brought out into the open and that the officer in question be brought to trial like any ordinary citizen or soldier would be. Failing such action, we shall have more to say on the matter.

is paying £2,000 in transport costs by shifting bananas to these ports, rather than pay the approximately £1,800 to the workers demanding a just payment for their labour after a normal day's work. The Board would drive the entire industry into bankruptcy rather than recognise the rights of the workers!

But the banana workers are no longer prepared to foot the bills with their unpaid labour. If the industry crashes, it will be the Board and avaricious, blood-sucking growers like Cargill and Champagne who must accept the responsibility. Banana workers have said "enough!"

Yet the Board has not said that it can't pay. It has said that it won't pay! That is the reward black men and women receive after slaving for the last twenty-years to keep the banana industry going, carrying bananas at the rate of 12/6 (\$1.25) per thousand, working at the most two days a week!

However, white dock-workers in England are paid by our same Banana Board at naturally much higher basic rates than it pays to Jamaican workers, pays them double time after 4.30 p.m., and in no case will these white workers work after 7. p.m. Our people, on the other hand, work right through the night because the Elders & Ffyes, who own the ships, prefer to sail around the coast during the day and load bananas at night, thus avoiding overtime costs for their crewmen. By loading at night, it is the Black Jamaican sufferers who work overtime without payment. This is outright exploitation of black Jamaican labour.

It is therefore for the workers

Peruvian land reform begins

The Peruvian Military Government last month expropriated nine of the country's largest estates and put them in the hands of the Peruvian peasants. Among the expropriated properties was the Casagrande, the largest plantation in Peru and said to be one of the largest in the world. It was almost wholly owned by West German Companies. One of the properties was also owned by the Rockefeller family while U.S., Panamanian, Portuguese and Peruvian companies had interests in the remaining properties.

The Agricultural Minister, General Jorge Pagador told a mass meeting of peasants and workers that they should not regard themselves as employees but rather as "the new owners" and that the increase of production of these properties now depended entirely on them, since their former bosses had disappeared. He said that the workers were entitled to keep their existing trade union organisations as it was not the government's intention to replace the old boss with the military boot.

The estates have been organised into Agricultural-Industrial co-operatives and is managed by a special committee made up of one

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at Bowden and Lucea to show complete solidarity with our brothers, and sisters at the other main ports. Their demands are just and must affect all who live by working in the banana industry. Their victory in waging this just struggle for labour and their rights will be a victory for all. Don't let that racist slave-owner Cargill and his fellow exploiters go around you another time!

What the banana workers are also making clear is the fact that the low price of fruit to growers can only be solved when they stand united with the workers' cause, and both together confront Elders and Ffyes in England and their local puppets, the Government of Jamaica and the Banana Board. Together they must demand a completely new trading agreement for Jamaican bananas. The fact is that growers need the workers more than the workers need the growers, for the workers have decided that their exploitation must either cease now or the industry must cease.

The basis of a new agreement for the marketing of Jamaican bananas in the U.K. could provide enough money for better wages to workers and better prices to growers. But, as usual, the only people who don't want this to happen is the Government of Backwardness. Once workers and growers get together, the whole political game is over—ONE TIME!

Currency Notes With Garvey

The Government has decided that Marcus Garvey, our first National Hero, should be relegated to the lowest denomination of our paper note - the 50 cent note; This by itself might not be so bad, considering that there ought to be more of these 50 cent notes than each of the other notes.

We have been informed however by the Government of the ever by the Governor of the Bank of Jamaica that the 50 cent note will eventually be withdrawn from circulation. What then will happen to the image of our first national hero? Blackman wants a very clear answer to this question.

things to 'member Marcus Garvey

"The 'big tree' at Solas Market, is as historic a landmark in Jamaica, as the Cathedral at Spanish Town, so that not being soldiers, but just ordinary reformers we would prefer to be buried just where Long Johnny used to lick his stick and Bag and Pan used to demonstrate. People coming after us would never forget this."

THE NEW JAMAICAN
Thurs., Sept. 13, 1932.

To study about African Culture

by Noel White

It is likely that most of those who oppose the teaching of Africa history and culture do so without having considered the problem at all. However, in some cases there are persons in positions of power who regard any possibility of change as a threat to them. Such is probably the case of the very pushy lady who is reported to have spoken on Black Power in April. She instructed Home Economics teachers to root out Black Power doctrine wherever they find it. But in the same speech she stated that if Black Power meant the dignity and social and economic upliftment of the black man then it was good. Obviously she is not sure what it means and therefore should refrain from making a tirade against it or sending emissaries to "root it out." It is clear, too, from her speech that she intends to propagate her own weakness in Jamaican communities. Her solution to Black Power is the creation of mental barriers in the minds of rural people, not the development of their thinking.

But it is to a third group that I wish to address myself: those who oppose the teaching of African culture because they regard European or North American culture as superior. Firstly there is no reason to assume that we have to adopt either one of them whole. Our whole aim must be to learn about and adapt to our needs, not to imitate blindly. Secondly to be fair to the Africans and those of African descent like ourselves we should examine the assumptions behind the idea that the culture of our forebears was inferior.

Many conclude that European culture was superior because Europeans conquered Africa. But if someone came into your home, held you up and stole your property it says only that he was bigger and stronger than you, or that he had lethal weapons, or that he has taken you by surprise. Does that make him superior? To those who say yes, my next question is: Are those the qualities we desire to propagate in our society, —the ones that encourage the well-armed to prey on the less well-armed? Even in the history with which we have been brainwashed conquest does not always imply superiority. The Roman Empire fell before the barbarians but we don't attribute to the barbarians a superior culture.

We need to ask ourselves, too, whether our culture is British since those who believe that might seek to defend what does not exist. In actual fact it is colonial, which is a totally different thing. For example let me use my favorite yardstick for a culture or a civilisation, —how the people treat one another. How British are we? What is the image of the British policeman. He is usually depicted as leading old women across the streets and of using a fatherly and diplomatic approach in most situations. The image Jamaicans have of their policemen is one of "draping up", intimidating and dragging to the nearest station. At cricket matches the British bobby is shown escorting overenthusiastic fans who have gone out to the pitch by running beside them until they reach the bleachers. In a similar situation ours at the very least would swing their batons in threat.

Courtesy in Britain between those who serve and those who are served is well known. Also missionaries tell us of the care that Africans take to show courtesy and respect for one another. All the Africans I have met have displayed a keen sensitivity to the feelings of others and a tendency to avoid giving offence. Whence came the discourtesy that vexes us, that is so notorious in post offices, stores and buses. Whence came the inclination to rudeness, so ingrained that a courtesy campaign could not make the slightest change. It came from our colonial situation, in which one sector affected a superiority, which it interpreted as a right to mistreat another. And those who are mistreated (with a few exceptions like Jesus Christ and Buddha) generally become impolite.

Attend any test match in England and you will find we are not British. While the natives sit in disciplined silence and applaud at the end of each over the West Indians show exuberant enthusiasm for every graceful stroke, every good ball and every smart piece of fielding. Or look at the customs of the old. Lonely old people in England take in dogs or cats; lonely old people in Jamaica take in children.

Since we are different from others both in our faults and our virtues we have no reason to shut out knowledge of the culture of any continent. And since we knew only a little African history in a distorted form it is time to introduce it. It is my view that a courtesy campaign would be more effective if it showed that both the British and the Africans are polite; that confidence in intellectual pursuits would grow if people knew of the ancient university of Timbuctoo as well as of that of Oxford. Egyptian civilization contributed much to the Greeks (via Crete) and the Moors contributed much to the culture of Spain and Portugal. Knowledge such as this will give black people inner confidence. One item of black Power is inner confidence.

IF THE GLEANNER WON'T PRINT IT

Call Abeng

Africa is the home of mankind

by Dr. Walter Rodney

The human being came into existence on the African continent nearly two million years ago; and human society and culture reached great heights in Africa before the white men arrived. We must learn something about the following African kingdoms and empires.

(a) On the River Nile there was Egypt and Meroe (Sudan). These kingdoms flourished on earth before the birth of Christ, and Egypt in particular is recognized as having contributed greatly to the modern world. Its huge pyramids and sculptures are still considered wonders, and mankind has never rediscovered some of the technical skills which the Egyptians possessed, such as the art of preserving the dead body. Europeans have long refused to accept the simple geographical fact that ancient Egypt (like modern Egypt) was an African country, and even though some of its culture came from Asia, its achievements must go to the credit of Africa.

Meroe produced a culture very similar to Egypt, and also ruled over Egypt for a long period. The Egyptians were Africans of a light complexion, while the people of Meroe were dark-skinned.

(b) In ancient Ethiopia there was the kingdom of Axum, forerunner to the Ethiopian kingdom. The written language of Axum was called Ge'ez, and it is still used within the Ethiopian church today. Axum and other parts of ancient Ethiopia are famous for their architecture, especially the tall and finely carved stone pillars and its churches carved out of solid rock.

(c) In West Africa, some of the most powerful political stages in Africa began to develop some 1500 years ago and their period of greatness lasted for more than 1200 years. These kingdoms bore the names of Ghana, Mali, Songhai and Kanem; and they all arose near the great Niger river. They were noted for their agricultural production, their learning and their commerce, especially in gold. These states also encouraged the religion of Islam (while Ethiopia, of course, was the centre of Christianity).

Apart from the states of Egypt, Meroe, Axum, Ghana, Mali, Songhai, and Kanem, which have already been mentioned, there were many others in different parts of Africa which achieved greatness before the arrival of the white man, and before we were snatched away as slaves. On the West African coasts, the states of Benin and Oyo were famous, in Central Africa we can take as examples Kongo and Monomotapa (Zimbabwe), and in East Africa two of the oldest kingdoms were those of Bunyoro and Buganda. All of these are strange names because we have never been taught anything about them. If we want to call ourselves

conscious Africans, then we must know the map of Africa, we must remember the names of these great African states, and we must find out as much as possible about them.

The majority of Africans, however, lived in small societies, and these must also be seriously studied. It is sometimes felt that only in large political states can one find civilization and culture, but this is wrong, and in the great political states of Europe and America today many human values have been destroyed, while even the smallest African village was a place for the development and the protection of the individual.

Certain things were outstanding in the African way of life, whether in a large or a small society. These distinctive aspects of the African way of life amount to African culture. Among the principles of African culture the following are to be noted: Hospitality, Respect (especially to elders), importance of women (especially in cases of inheritance), humane treatment of law-breakers, spiritual reflection, common use of the land, constant employment of music (especially drums) and bright colours. Some of these principles are found in many different human societies, but very few are encouraged in the present white capitalist world. Even in Africa itself, European slave trading and colonialism have destroyed many aspects of African culture. But culture is not a dead thing, nor does it always remain the same. It belongs to living people and is therefore always developing. If we, the blacks, in the West, accept ourselves as African we can make a contribution to the development of African culture, helping to free it from European imperialism.

What we need is confidence in ourselves, so that as blacks and Africans we can be conscious, united, independent and creative. A knowledge of African achievements in Art, Education, Religion, Politics, Agriculture and the Mining of metals can help us gain the necessary confidence which has been removed by slavery and colonialism.

Marcus Garvey always preached the value of African history and culture. He wrote: "For many years white propagandists have been printing tons of literature to impress scattered Ethiopia, especially that portion within their civilization, with the idea that Africa is a despoiled place, inhabited by savages, and cannibals, where no civilized human being should go." After dismissing the propaganda as completely false, Garvey continues, "The power and sway we once held passed away, but now in the twentieth century we are about to see a return of it in there building of Africa; yes, a new civilization, a new culture shall spring up from among our people."

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USA: the Potential of a minority Revolution

by Robert F. Williams, Pioneer Black Militant

Williams Seized on Return to U.S.



F.B.I. agent with Robert F. Williams at airport at Detroit

Black Power revolutionary, Robert F. Williams, returned to the United States last week after spending ten years in exile. During that time he published a PERSONAL JOURNAL from Peking, China, called THE CRUSADER. The excerpt below is taken from his article: USA—THE POTENTIAL OF A MINORITY REVOLUTION. (Editor's Note.)

WEAPONS FOR BLACK REVOLUTION.

What types of weapons should be in the arsenals of the Black Revolution? Guerilla forces should rely heavily on simple and even homemade weapons. Much stress should be placed on obtaining highly portable weapons that are easily concealed. Soldiers on leave, AWOL or recently discharged should be induced to play a very active part in the Black Revolution. Full use should be made of this personnel's military training and experience. They can give invaluable instructions in the use of heavy machine-guns, hand-grenades, anti-tank guns bazookas and demolitions. Militant minded brothers in the service will be able to aid in securing weapons of all descriptions. Revolutionaries must keep a sharp look out for hustling troops whose greatest preoccupation in life is to play the chicks and the night life; for a few bucks they can become a great source for supplying much needed military gear.

There is a great need for the black revolutionary to become proficient in ambushing and seizing arms and equipment from the ene-

my oppressor. This includes even the capture and use of tanks and armoured cars. Special effort should be made to locate and seize Minutemen and rightist fascist groups' armories. When U.S. Government surplus military and sporting goods stores are peopled (looted) first aid packets, gas masks and helmets should not be overlooked. When stocked, the heavier type of model airplane equipped for remote control can play a big role in urban guerilla warfare. These model planes can be used to deliver hand-grenades to targets. Firing pins or mechanisms can be so constructed that the impact of a direct head-on collision will set off an explosion. Dynamite and other explosives and deadly chemicals can be utilized from these heavy model planes. These model aircraft can also be used to reach fenced in and inaccessible targets like oil storage tanks, industrial chemical tanks, high tension power installations, armoured cars, and troop carriers. They can also be used against inaccessible buildings and other targets that may require special attention.

NEVER FEAR ENEMY

The black revolutionary must become creative, must use his imagination, talent and training in the sacred cause of liberation. He must become consciously constructive devising ways and means of harassing, bankrupting, exhausting, demoralizing, injuring and destroying the enemy. He must not expend himself his forces and supplies foolishly. While soberly respecting and analyzing the strength of the enemy, he must never fear him. He must seek the advantage of battle and be as certain as the realm of possibility will allow that skillfully planned and executed actions will heap great injury upon the enemy. Revolutionary forces must save themselves while destroying the enemy. Revolutionaries must take a strong bid for dramatic victories that will inspire the people, encourage them to want to participate in a war of dignity, retribution and liberation. At the same time the urban guerilla must strike terror into the hearts of the enemy forces. He must be well disciplined, of high morale, devoid of ego and be able to work and think collectively. He must at all times project a double image. To the masses of a race conscious politically mature brother whose unshakable mission is to defend the human dignity of our downtrodden masses. His image should be that of a liberator rather than one of a thug rioter engaged in an orgy of pointless plunder. He should be seen as a Black patriot and saviour who is convinced that it is more honorable to fight and die in battle against oppression and tyranny directed against the black people of the ghettos than to die in white men's wars of imperialism and the repression of freedom loving coloured peoples abroad. He should equate his revolutionary actions, not to "looting" and "rioting," but to the spirit of the Boston Tea Party, the battles of Concord, Lexington and Valley Forge. He must feel and understand the nobility of his historical role; a role that affords him the opportunity of forging his own destiny and of bringing new direction to the world.

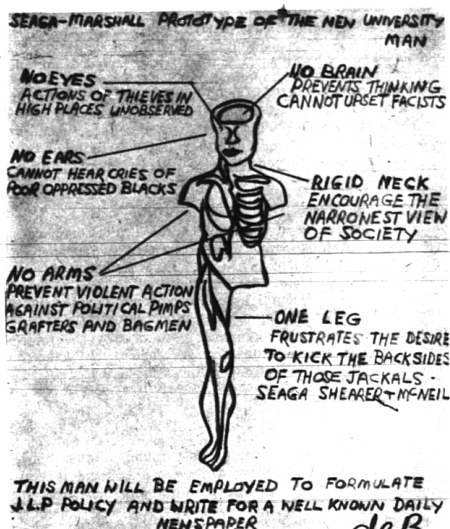
INFILTRATE THE ENEMY

The fact that the power structure has

called for an integrated National Guard that will be specially trained and equipped for counteracting urban guerilla warfare will provide black revolutionaries with a never-before opportunity to infiltrate the first line of the power structure's repressive arm and acquire the latest professional skills in military science and tactics and the handling of weapons. This is a golden opportunity that should be seized upon to the fullest extent. When security is tight and every individual concerned has been checked and double checked as a security risk, newly acquired tactical knowledge must be discussed and disseminated among small secret groups. Marksmanship and the handling and manipulation of weapons can be taught through the use of air rifles and pellet guns. Dummy rifles can also be used to improve marksmanship, by cutting slots in cardboard boxes that will hold a rifle snugly in position. The box can be mounted on a chair or table facing a small target tacked to a wall. The trainee shoots the rifle in on the bullseye of the target and leaves it in the position he thinks to be accurate. The experienced shooter or instructor looks down the gun sights of the weapon just as it was placed by the trainee and can ascertain to a certain degree the marksmanship of the trainee. This exercise is repeated until accurate sighting comes naturally to the pupil. This exercise must be supplemented by a series of exercises in the practice of trigger squeezing. The trainee can be taught the proper method of trigger control by slowly squeezing triggers on empty rifles until he perfects a method of sniping that requires an ability to squeeze the trigger with the minimum of jerk. The shooter should not anticipate when the rifle is going to fire. The shot should come as a surprise to him. A jerk or impatient pull of the trigger throws the rifle off target and makes for poor marksmanship.

BLACK POWER BOMB

Molotov cocktails are very effective weapons in urban guerilla warfare, however, a jumbo size is even more effective. The jumbo size or the Black Power Bomb can be most effectively used against tanks and armoured troop carriers where streets are narrow and buildings are 3 or 4 stories high. The jumbo size of the gasoline bomb can be made by using an empty syrup bottle of one gallon capacity. These gallon sized glass jugs are usually available around confectionaries, drug stores, restaurants and warehouses. Each is equipped with a screw-on cap and is fitted with a finger grip or a built-in ring by which to handle the bottle or jug with a single finger. This type of jug can be filled with almost three-fourths gasoline, about one-fourth extra heavy motor oil with lubrication grease added. The screw-on cap should be tightened after which a tamper, well soaked in gasoline, should be securely taped or wired to the jug. The soaked tamper or rag is lit when the individual is ready to heave the Black Power Bomb. The glass jug or container breaks on impact thus igniting the gasoline, oil and grease resulting in a napalm-like effect.



White Racist violence in U. S. A.